

THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

VOL. XII

LUDHIANA:—May 1st, 1908.

No. 18

EDITORIAL NOTES.

An Indian Christian gentleman who has written a review of Bishop Whiteley's paper on a Mission Policy for India, (now being published in the *Christian Patriot*) criticises his claim that "Caste is our chief enemy" in spreading the Gospel among the higher ranks of Hindu Society. His language is as follows:

The Bishop says in his pamphlet, "It is quite true that social causes do play a very large part in the conversion of these classes. Caste, which is our chief enemy in the higher ranks of Hindu society, is a great ally in our work among the out-castes, driving them into the arms of the Christian Church." This is not the first time that I hear that "caste is our chief enemy" in spreading the Gospel "among the higher ranks of Hindu society." I heard of this caste demon about 43 years ago when I was converted and baptized. In "my first love and zeal" for my Saviour I resolved to hunt out this inveterate enemy of the Gospel and to shoot him dead if he had any bodily existence. In my crusade against this caste demon, I was surprised to find that all classes of men and women—high and low of all nationalities, religions and creeds—were the staunchest adherents of this "enemy" who was their pet and bosom friend—I could not shoot at this demon of caste without shooting its worshippers—so firmly united and wedded together were they to their individual castes, which could not be separated from their adherents, Indian or English, of whatever nation they might be. I may give you here just two instances to illustrate what I mean:

An English gentleman of a high family—a civilian of about 30 years standing, a good Christian man greatly interested in the mission work—once in the course of a friendly talk, complained "of the pushing propensities of a certain class of Eurasians &c. who claimed their social equality with the Europeans, on the ground of their Christian liberty &c." "Does it not savour of our Hindu caste?" I remarked, "yes." The Gentleman continued to say "I know some Europeans blame the Brahmins and Hindus for their rigid caste system, but I tell you that we English have got more caste than you Brahmins and other castes." With regard to our social status, our English etiquette is more rigid than your Manu's Code. You will find the English gentry always associating with the Indian gentry—higher classes. But you will soon find a change in this respect. For, on account of the competitive examinations at home, people of all sorts of social standing in our English Society will come out as civilians, &c., and they will naturally mix up with the people here—higher or lower according to the society in which they had moved at home &c." This is the candid opinion of an Anglo-Indian—a civilian of much experience in the country—of our caste-demon in India.

One cannot but be amazed at the failure of this writer to perceive that he is juggling with words. There is a social caste among Europeans, based upon conditions of family, race, wealth and education. This "etiquette is more rigid than your Manu's Code;" wherefore "we English have got more caste than you Brahmins and other castes!" Such is the kind of reasoning by which defenders of the Hindu caste system try to throw dust into

the eyes of the unintelligent. But our Indian brother should know that Hindu caste is solely a matter of birth. He may also remember that it is a part of the religion of the Hindu. To break caste is to rebel against the gods. It is first a religious requirement and then a social bond; not so the distinctions of social rank in European countries. Social caste depends upon the artificial ideals which may be adopted by any set. Any one may be admitted provided he is accepted by the set. Admission does not constitute a condition bordering on that of a slave, who has no right of private judgement and no power to abjure his 'caste' with out being relegated to social, if not political condemnation. We are inclined to think the Bishop was right after all.

We are glad to note that the outcome of the effort of telegraph employees to receive some relief from the onerous conditions of this arm of Government service has been the better provision for a Sunday rest. The recommendation now under consideration provides that "in places where there is more than one office, all offices other than the principal one should be entirely closed on Sundays and holidays."

This will be a boon to Christian employees, who are often unable to attend Church on the Sabbath day. We hope that Christian patrons of the telegraph will aid in rendering the great Rest Day a real blessing to the telegraph operator.

"Talents are best matured in solitude; character in the stormy billows of the world."

Goethe.

I. A UNIVERSAL PROBLEM.
ITS HEBREW AND ITS HINDU SOLUTION.
BY THE REV. J. I. HASLER.

The universal problem is that of the mystery of suffering and the inequalities of human lot. Apparently about the same period of the world's history, reckoning by centuries rather than by years, Aryan and Semitic thinkers were both engrossed upon this subject. Indian philosophers viewed it in the light of the doctrines they held regarding the nature of the soul and the operation of the law of Karma, and the theory of the Transmigration of souls expresses the solution of the difficulty which they offered to the world. The results of the ponderings of Hebrew thinkers are to be seen in that book of the Bible which is called the Book of Job. There is no need to enter into details regarding the nature of what may be called the Indian solution of the problem; enough is known or has already been written about it. There is a need however to direct attention to this Jewish book, since it is one which is not as well-known among Hindu students as it deserves to be.

It is not one of the easiest books to study. It is written in the form of a dramatic poem rather than in that of a logical and philosophical treatise, and its conversational style involves various repetitions of the different arguments adduced. Its hero, Job, is a man of great wealth and exceptional piety, surrounded by a large and happy family, and possessing every mark of divine favour. To prove the disinterestedness of Job's goodness, Satan is permitted to test him. In one day he loses all his property and is bereaved of his children. Later on, he is smitten with one of the most painful and loathsome of diseases, elephantiasis, a terrible form of leprosy. Even his wife comes to him in his suffering and urges him to renounce God and die. His reply is: 'What! shall we receive good at the hand of God, and shall we not receive evil?' 'In all this did not Job sin with his lips. Job's righteousness is shown to be independent of all self-regarding motives. Such is the story upon which the book is based. Job however, is quite unaware of the reason for all that he has been obliged to endure, as are also his three friends who come to condole with him, and the chief part of the book is taken up with the discussion that ensues on human suffering in general and on Job's afflictions in particular. Job relieves the pent-up emotion of his spirit by uttering longings, for death and mad outcries against God's apparent injustice. The friends have their settled belief about God and His government and about the miserable fate of the wicked. They go so far as to accuse Job of flagrant sin because of the extent of his misfortunes and the intensity of his complaint. In their ideas, prosperity was largely bound up with righteousness and adversity with Sin

—in other words they laid great stress on the fact that suffering, as a rule, was *retribution* for some wrong previously committed. A fifth speaker who had sat silent throughout the controversy between Job and the three friends expresses his views at its close. He felt dissatisfied with the attitudes adopted respectively both by Job and by them. He protested against Job's embittered tone and sought to enlarge the mental outlook of the three others by placing emphasis on the value of suffering as a *means of discipline*. He would not have men forget that there is a *remedial* aspect to suffering as well as a *punitive* one. Then God Himself is represented as intervening. He reminds Job of the marvels of creation and convicts him of his ignorance of the mysteries of the universe. Since Job could not understand all God's works in the natural world, was it surprising that he failed to comprehend all God's dealings with the world of men. Yet the same wisdom that characterized the one, characterized also the other. Job is comforted by the fact that God has broken silence, and humbled and subdued by the fresh vision he has had of God's greatness, he confesses his presumption in criticizing what lay so far beyond his comprehension. The poem closes with a picture of Job's restoration to his former prosperity and of his ample compensation for all that he has suffered. Such is a brief outline of this old Hebrew book.

There are one or two points of difference between its teachings and that solution of the problem of suffering which Hindu sages have offered in the doctrine of the Transmigration of souls:

1. *It is based upon a wider outlook upon humanity and its attendant phenomena than that which apparently the Indian philosophers had.*

Its author described as clearly as any Hindu the operations in the world of the law of "Karma"—the law that "whatsoever a man sows, that he also reaps." But he felt that this was not the only law at work. He saw that *all* suffering could not be classified as *penal* and *retributive*, but that *some* suffering was designed to be *educative* and *ennobling*, to serve to purify character and develop certain virtues such as patience, cheerfulness and submission, which need for their maturing an environment of hardship and pain. If for no other reason, the Book of Job is noteworthy for this—it teaches that pain is not always a punishment; it hints that it might even be a privilege, the stepping stone to some blessing that could not otherwise be obtained.

To be concluded in next issue.

Men show their character in nothing more clearly than in what they consider laughable.

Goethe.

If you cannot tell the good your religion is doing it is probably doing harm.

CASTE NOW AND THEN.

The "Carlylean" a fortnightly organ of reform, published at Rajahmundry, has the following to say on the above subject:—

"According to the *Smritis*, modern caste Hindus are no more so than Zulus and Hottentots. They say that a twice-born Hindu who neglects the Vedas and sacred fires becomes a Sudra, even while living, and his descendants after him. They further say that a twice-born Hindu who gives up professions enjoined on him becomes a Sudra. They impose *severe* purification ceremonies for the re-admission of those who neglect the study of the Vedas and give up caste-professions." The following texts from Vasishta *Smriti* would fully show the truth of what we have written. Many of us fancy that they are orthodox Hindus. A sincere and impartial perusal of *Smritis* will show that real and genuine orthodox Hindus are few and far between, and could be only found in out-of-the-way villages at present. The following quotations show that the orthodox custodians of caste are as much *heterodox* as the heterodox breakers of it:—

Vasishta (Chapter III. 1. 2. 3.) says: (1) "Bhramanas who neither study nor teach the Vedas nor keep sacred fires become equal to Sudras. (2) And they quote a verse of Manu on this subject, A twice-born man, who not having studied the Veda applies himself to other and worldly study, soon falls even while living, to the condition of a Sudra, and his descendants after him. (3). A twice-born man who does not know the Vedas cannot be a Brahman, nor he who lives by trade, nor he who lives as an actor, nor he who obeys a Sudra's commands, nor he who, like a thief, takes the property of others, nor he who makes his living by the practice of medicine." Ch. II.

13. The lawful occupations of a Brahman are six:

14. Studying the Vedas, teaching, sacrificing for himself, sacrificing for others, giving alms, and accepting gifts.

15. The lawful occupations of a Kshatriya are three:

16. Studying, sacrificing for himself, and bestowing gifts;

17. And his peculiar duty is to protect the people with his weapons; let him gain his livelihood thereby.

18. The lawful occupations of a Vaisya are the same (as those mentioned above, Sutra, 16.)

19. Besides agriculture, trading, tending cattle, and lending money at interest.

20. To serve those superior castes has been fixed as the means of livelihood for a Sudra.

Arya Messenger.

A QUEEN'S JEWELS AT THEBES.

Mr. Theodore M. Davis's excavations in the Valley of the Tombs of the Kings at Thebes have again been rewarded by the discovery of Royal treasure. In a chamber cut out of the rock at the bottom of a shaft some 30ft. deep, he and his assistant, Mr. Ayrton, have discovered the jewelry of Queen Ta-usert, the grand-daughter of Ramses II. and the last sovereign of the nineteenth Egyptian dynasty. The chamber was filled with clay washed into it before the entrance to the shaft had been closed, and concealed by the fallen debris of the cliff above, and in the course of centuries the clay had become almost as hard as stone. The work of extracting the jewels that were embedded in it has consequently been long and arduous, more especially as they were strewn in different directions. The tomb, it would seem, was originally that of some private individual, and the jewels must have been removed from the Queen's own tomb and thrown into it for some unknown reason. Probably they were at the time in a wooden box, which has now perished.

The inscriptions on some of the jewelry make it clear that Ta-usert was married to Seti II., the grandson of Ramses II.; some of the objects, in fact, belonged to that Pharaoh, two large golden epaulets, for example, bear the King's name, and are formed of poppy-heads hanging from a plate which itself hangs from a golden bar, or rather screw. At the two ends of this latter are a rosette and a blossom of globular shape, which are screwed on to the bar. Then again, there is a pair of silver bracelets on which is a representation of Seti on his throne with a fly-whisk in his hand, while the Queen stands in front of him. They appear to be pledging one another in wine-cups, and behind each is a bouquet of flowers. A great number of gold rosettes has also been discovered, inscribed with the names of both King and Queen. They were probably attached to a dress, since a stud of gold with a hook has been passed through the centre of each. The cartouches of Seti are further found on six plaques of gold which formed part of his pectoral, and there is a large gold ring with the vulture-goddess inlaid in precious stones and surmounted by the symbol of the sun-god, which also has upon it the name of Seti, and must therefore have been the signet of that monarch. Another ring, which is an exquisite product of art, consists of open gold work forming the name and titles of Ramses II. We must thus see in it an heirloom of the "Pharaoh of the Oppression."

All the other jewels belonged to Ta-usert. Among them are some hundreds of open-work balls and pendent poppy-heads, which were strung alternately on a series of threads so as to form a pectoral, which, as everything is of solid gold, must have been of considerable weight.

There are no less than seven finger-rings of various sizes and all of gold. Three of them are set with scarabs containing the Queen's name; two of them consist of double rings supporting the Royal cartouches, while one very beautiful one is formed of four strands of gold wire, the chaton consisting of an inlay of eight precious stones. Along with the rings were several gold bracelets, two of such small size that they must have been intended for the Queen when a child; round the edges of two others runs a line of minute bead-work. Besides the Queen's own earrings, four so-called "mummy ear-rings" have been discovered; one of these is of silver, and another, which is of gold, is inlaid with the cartouche of the Queen. Among other gold ornaments are sacred eyes, small figures of Seti, Apis, and the hippopotamus-goddess, flies, flowers, lions, and poppy-heads, which must once have been attached to a chain, as well as two or three similar objects of silver. The gold circlet of the Queen's crown has also been discovered, and a unique object is a pair of silver gloves for the hands of the mummy. Several cornelian amulets have, moreover, been brought to light, together with some exquisite little lotus-flowers in blue fayence which fit into miniature vases of electron.

At a little distance from the tomb the excavators have laid bare the foundations of some workmen's huts, most of which had a pot let into the floor, for the safe-keeping, it may be, of the money of the day. Rubbish pits in the neighbourhood of the huts have yielded a number of interesting relics, including a bouquet of papyrus blossoms stitched in order to keep the petals in place, and a clay seal attached to a red string, which it is difficult to believe was not made yesterday. Many inscribed pieces of lime-stone have also been found on which the overseers of the workmen kept their accounts. They are likely to give us an insight into an undertaker's wages in the age of the Exodus as well as into the prices of the materials he used and the food that he ate.

For faithful courage, Lord, we pray,
Life's daily work to do,
When joyous holly boughs make way
For common herbs or rue,
And Christmas hearts where Love holds sway
To last the whole year through.

—Virginia Cabell Gardner.

What a man does for the love of God,
he does differently.

Dr. Grenfell.

Many who think they are hiding from
God are only forgetting Him.

"FROM AN INDIAN GARDEN"

A learned Indian Christian, an honorary Magistrate in Bengal, writes, as follows, to the author of the newly-published book,—"From an Indian Garden":—

"A mere word of thanks would be but an inadequate expression of the feelings which have filled me on reading your book. When I took it up to read, I thought it would contain nothing more than the old repetitions of the ordinary thoughts in your own words and nothing new or profitable. But, after reading your monographs on "God and Conscience," "Sin and its Origin," and on the Bhagavad Gita, I was most agreeably surprised. Your "God and Conscience" contains many new thoughts—especially your proving that in Christ we have the fulfilment of a conscience which gives no grief to the powerless man; and that He is the embodiment of the Ideal and Holy Conscience, is a new thought that I have come across. In your "Sin and its relation to God," you disclose such ability in dealing with this most abstruse and mysterious subject, that one is apt to rank you with Gore or Liddon, etc. In Gore's "Pastor Pastorum" I perused the subject threshed out, but in your essay I find it more lucid and complete. Your discussion on the Bhagavad Gita is at once the most learned, and fair, and convincing, that I have ever seen. So, let me congratulate you on your writings, and I hope they will be widely read and produce blessings in dispelling ignorance and prejudice. As to your English, it is not like that of an Indian and would cause many an English cheek to blush for its chasteness and force."

The Indian Patriot.

FORGIVENESS.

JOHN GREENLEAF WHITTIER.

My heart was heavy, for its trust had been
Abused, its kindness answered with
foul wrong;
So, turning gloomily from my fellow
men.
One summer Sabbath day, I strolled
among
The green mounds of the village burial
place:
Where, pondering how all human love
and hate
Find one sad level; and how, soon or
late,
Wronged and wrongdoer, each with
meekened face
And cold hands folded over a still heart,
Pass the green threshold of our com-
mon grave,
Whither all footsteps tend, and none
depart.
Awed for myself, and pitying my race,
Our common sorrow, like a mighty
wave,
Swept all my pride away, and tremb-
ling I forgave.

TELEGRAMS.

London, April 24.

Mr. Astor has presented to the United Service Institution in Whitehall the *Chesapeake's* flag, the Balaklava bugle and the Crimean medals which were sold by auction in London on 30th January. The purchases had hitherto been kept secret.

Reuter understands that the draft of the Siamese treaty agreed upon between Mr. Paget the British Minister and the Siamese Government has reached the Foreign Office, but has not yet been submitted to the Cabinet. There is every reason to believe that the rights of British subjects in Siam will be found fully safeguarded.

Russia has ordered five battleships to be built on the Clyde. They will be larger than the *Dreadnought*.

A Draft Bill in the German Bundesth provides that the Nord Deutsche Lloyd steamers are to receive a further annual subsidy of half a million marks for a monthly service to New Guinea, Australia and Japan.

General Linievitch, who commanded in Manchuria, has died in St. Petersburg.

Simla, April 25.

From General Willcocks, Shankargarh 24th April, timed 19.50. Two columns consisting of all the available troops on this border, to-day reconnoitred and searched out the enemy's *lashkars* on the foothills two miles west of Shabkadr. A column under Colonel Unwin, 22nd Cavalry, consisting of one squadron of 21st Cavalry, 18th Battery, R. F. A., two guns Derajat Mountain Battery, 100 Warwicks, 400 Seaforths and 150 of the 28th Punjads moved up Ganbad Valley as far as the village of Shahbax Ker. The enemy's strength was ascertained, and the position of his *sengars*. The enemy was mostly armed with Lee Metfords and Martinis. Casualties, Lieutenant Clive Gray, Seaforth Highlanders, my orderly officer, attached to Colonel Unwin, dangerously wounded, gunshot wound on chest; No. 9145, Private, Bain Alexander, "B" Coy, Seaforths, severe wound in face. A column under Brigadier General Anderson, consisting of 300 Northumberland Fusiliers, 200 Royal Warwicks, 250 53rd Sikhs, 220 57th Rifles, 150 59th Rifles, one squadron 21st Cavalry, and four guns 80th Battery, R. F. A., moved against the enemy's *sangar* position N. W. of Matta. The enemy offered a determined resistance, but all his positions were gallantly carried by the troops. One *sangar* was taken by 57th Rifles with the bayonet. The Warwicks found the enemy escaping through a gorge, and inflicted heavy loss on them with rifles. The enemy was estimated at a minimum of 4,000 men. General Anderson commanded with much dash and has inflicted a heavy blow on the Mohmand.

London, April 25.

Cyclones have swept Mississippi, Louisiana and Alabama. Several towns have been almost totally and many badly wrecked and 250 persons are reported killed, the majority being negroes, and 400 injured.

London, April 25.

The latest estimates of fatalities from the cyclone in the United States is five hundred; and the cyclone yesterday morning devastated Georgia and Alabama.

Bombay, April 27.

A correspondent of *The Times of India* states in regard to the capture of arms in the Gulf: Having remained at Jask throughout Good Friday the *Proserpine* late that night put to sea, and with lights all out proceeded up the coast. Soon after the dawn of the next day she sighted a suspicious looking *dhow*, gave chase and having overhauled it sent on board a small party of men, who discovered and promptly took possession of 1,500 rifles and roughly speak half a million rounds of ammunition.

Allahabad, April 26.

The Pioneer's Peshawar correspondent gives details of the Mohmand border fight on Thursday. The tribesmen in great force attacked the fortified camps at Muttah Moghal Kheland and Sadargarh. They were stopped by barbed wire entanglements but for half an hour poured incessant rifle fire into the entrenchments which were carefully constructed with high parapets and screens and numerous traverses. The troops had ample protection from the fire poured in the shots passing harmlessly over head. The shots kept hitting the parapet and screens, burying themselves in the earth, others ricocheting off the top. About 6.30 in, the morning General Willcocks decided to attack the position occupied by the tribesmen, in front of the line. The advance was over rough ground. The enemy were turned out of the position with gallantry. During the advance some tribesmen, caught in a *nullah*, were severely punished. After the attack our troops followed the enemy, but the latest advices say that no sign of them is now to be seen. The tribesmen admit they have lost a hundred and six killed, with wounded probably about six hundred. Since the attack the enemy has been busily engaged picking up the dead and wounded. The neighbouring villages were ransacked for every available *charpoy*.

Simla, April 26.

General Willcocks yesterday made a reconnaissance beyond the village of Hafis Kor. He saw no signs of the enemy, all the positions and encampments in front of the Shabkadar Abazai line having been abandoned.

London, April 28.

The King and Queen have arrived at Christiania and met with the warmest welcome.

Sir Cenery Campbell-Bannerman was buried at Belmont to-day. The service was of the simplest nature. Wreaths from the King, the Prince of Wales, the Kaiser, and M. Clemenceau were placed on the coffin.

The Admiralty have announced that all hope has been abandoned of saving those missing from the *Gladiator*. Altogether 27 have perished, including one officer.

During night manoeuvres off Harwich the destroyer *Gala* was rammed and cut in two by the *Attentive*. Lieutenant Fletcher perished. Half of the destroyer was towed to Sheerness.

Printed and Published at the Mission Steam Press Ludhiana, for the Editor by Wylie Brothers.—1908.

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